4: Krämer--116 (1909) 1937 Woleaians
116, 643, 766 Lamotrek

The importance of the chiefs is expressed by the taboos declared upon their death, which are called tap, and the most important of which is the bai (bei); the bailimas is the taboo imposed on the land in the possession of the deceased which is extremely indicated by the fastening of coconut fronds....

4: Krämer--117-119 (1909) 1937 Woleaians-1-2
116, 766 Lamotrek

Death of a Child
by Elisabeth Krämer

For some time I has heard the weak cries of a child; when it had left the birth-hut with its mother it lived very close to our own dwelling. It was whining a great deal of the time. The house in which it stayed was not very solidly built and during the night there was a downpour.

The following night all of a sudden we heard loud dirges; in the distance torches became visible. Soon many voices joined in the lamentations which continued all night long. The next morning I found the dead child in the hut surrounded by two women who were mourning loudly in a penetrating and ugly way. The child was painted with some reng (turmeric color substance) and somewhat ornamented. [119] During the time I stayed in the hut, the parents picked up the child and added some more paint and ornamentation. Many gifts were brought in--faubar chains, arm-rings, belts, fishhooks and especially a large number of mats. The child was laid on a seven-striped, yellowish black mat and a young taro shoot was placed on each side of it (a). The father had a very sad expression on his face, but the mother soon lit a cigarette, while the mourning women picked up the child and continued their lamentations. The mother took little part in the weeping and the other women and children of the house maintained absolute silence. The child was not to be buried, but to be kept in the house, as it is the custom on Truk. The rumor

circulated that the mother was responsible for the death of the child because at one time she had become very angry at poor food given her. This anger had gone into the milk and the child had been taken ill. The custom prevailed of wrapping the dead into a large number of mats; occasionally bodies were buried in the ocean....

4: Krämer--270 (1909) 1937 Woleaians
116, 766 Woleai

Upon the death of a chief, everything becomes taboo and only the foods most necessary for subsistence are excepted. The hair is cut short. Mourning is called ĕragagou. The dead are wrapt in mats (a stone is included with the body) and the bundle is tied firmly. It is taken out to the high seas and there is dropped overboard. If no rope is available, a grave, mas, is dug and after the burial, a mound marks it. Over the grave (pei), a burial hut (imalipei) is erected, and a fence is set up around it; coconuts are laid within the enclosure. Occasionally the coconuts are grated and the shavings are used for the hair; the preparation is called gavet. After a few months, large quantities of coconuts have been accumulated owing to the taboo (which may last up to ten months) and then the festival of the dead is held. It is a great banquet, gagieg, with dances, ur. The women bathe on this occasion, and put on many ornaments, whereas the men do not do anything of that kind. The food is distributed among the guests and the coconuts are divided up in a manner similar to that described in connection with the fal'lap ceremony. Taro, breadfruit, fish, etc, are distributed, but no pigs; the visitors take their share home with them.